

#### ORIGIN OF FALSEHOOD AND EVIL

into the truth of the divine unity and the evolution of a divine consciousness and a divine being. For much more than the mind or life which can turn either to good or to evil, it is the soul-personality,, the psychic being, which insists on the distinction,, though in a larger sense than the mere moral difference. It is the soul in us which turns always towards Truth, Good and Beauty, because it is by these things that it itself grows in stature; the rest,, their oppo<sup>01</sup>^ "re a necessary part of experience,, but have t^ ^ outgrown in the spiritual increase of the being. The fundamental psychic entity in us has the delight of life and all experience as part of the progressive manifestation of the spirit, but the very principle of its delight of life is to gather out of all contacts and happenings their secret divine sense and essence, a divine use and purpose so that by experience our mind and life may grow out of the Inconscience towards a supreme consciousness, out of the divisions of the Ignorance towards an integralising consciousness and knowledge. It is there for that and it pursues from life to life its ever-increasing upward tendency and insistence; the growth of the soul is a growth out of darkness into

light, out of falsehood into truth, out of  
suffering  
into its own supreme and universal  
**Ananda**. The  
soul's perception of good and evil may  
not coincide  
with the mind's artificial standards, but  
it has a  
deeper sense, a sure discrimination of  
what points  
to the higher Light and what points away  
from it.  
It is true that as **t**he inferior light is  
below good